HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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SLAVERY.

Moral Effect of Slavery.

We shall now proceed to notice the moral evil, the sin and iniquity connected with our colonial slavery. It is as fruitful of crime as it is of suffering. It is altogether a system of oppression, and cruelty, and injustice, in which virtue can find no place, or in which, if any good can be found, it is in opposition to its natural tendency.

First, if we regard its victims, what can be expected of them? Destitute of all instruction, worked like brutes, and punished more severely; crushed by the iron hand of oppression into the dust; having every thing to fear, and nothing to hope for; without any impelling motive but that of terror; with scarcely any possibility of enjoyment but what arises from his mere animal nature, what virtue can we look for in the poor slave? If his appetites and passions are checked, it is not by the operation of principle, but by the dread of corporeal punishment. Can any thing manly or generous be expected of those who are debased to the condition of brutes, who are kept in a state of perpetual and abject servility? Can we suppose that a very nice sense of justice will be entertained by those who are constantly treated with injustice; who know it, and feel it; who see the white man sin with impunity, and the black man often suffering without crime? Can we be so unreasonable, as to look for undeviating honesty and integrity in those who are conscious that they are the subjects of continued wrong, inflicted by those whom they regard as so much their superiors in knowledge? Are they not constantly taught by the conduct of white men, that power is right; and that, therefore, whatever they are able to do with impunity they have a right to do? Must they not feel that fraud and cunning are the only weapons with which they can engage a white man and obtain any advantage? Shall we then wonder, as we are told by all who know the negro character, that, in the midst of all their ignorance, there is a shrewdness which seems natural to them; that the system of oppression under which they live cherishes the habits of falsehood and petty theft? Can purity and chastity [illegible] there is no protection of the marriage union: where all are allowed to herd together as the beasts of the field, and have, in the conduct of the white men, so bad an example before their eyes? What means are used to enlighten their minds or form their morals? Can any plant of virtue vegetate without the light of knowledge and the culture of instruction? What are they suffered to know of Christianity, but its outward forms; and what impression must they receive of it from their Christian masters? Can they see any thing in it which is attractive? What motives have they to embrace it? Ignorant alike of the doctrines and the duties, the Divine consolations and the holy precepts of Christianity, they remain Pagans in a Christian land, without even an object of idolatrous worship; "having no hope, and without God in the world." Let not, then, the abettors of slavery, who trample their fellow creatures beneath their feet, tell us, in their own justification, of the degraded state, the abject minds, and the vices of the slaves: it is upon the system which thus brutifies a human being, that the reproach falls in all its bitterness.*

But the evil does not rest here: it has a re-action, which suffers neither the slave-owner nor his white dependents to escape with impunity. Such is the constitution of things, that we cannot inflict an injury without suffering from it ourselves. In doing good we receive good: he who blesses another benefits himself; but he who sins against his fellow-creature, does his own soul a grievous wrong. The oppressor is, in reality, in a worse condition than the oppressed. If we rightly consider the case of those who administer this system, the scenes to which they have been familiarized from their infancy, the habits which they have formed, the prejudices which they have acquired, and the inevitable tendency of unlimited power to corrupt the human heart, we shall consider them as much the objects of pity, in a moral estimate, as the poor negro. "Perhaps it is," says Mr. Birkbeck, "in its depraving influence on the moral senses of both slave and master, that slavery is most deplorable. Brutal cruelty, we may hope, is a rare and transient mischief; but the degradation of soul is universal. All America is now suffering in morals through the baneful influence of negro slavery, partially tolerated, corrupting justice at the very source."

Mr. Fearon declares, in his Sketches of America, (pp. 378,379) that "the existence of slavery in the United States has a most visible effect on the national character. It necessarily brutalizes the minds of the southern and western inhabitants; it lowers, indeed, the tone of humane and correct feeling throughout the Union, and imperceptibly contributes to the existence of that great difference which there exists between theory and practice."

Who, indeed, with a knowledge of the human heart, could consider the peculiar character of modern slavery, independently of the facts which have been adduced, but must come to the conclusion that its influence on the moral character is most pernicious, and its tendency unequivocally demoralizing? To have an absolute possession of a hundred or a thousand human beings; to work them, punish them, dispose of them, as the owner lists; to have them trembling at his frown, crouching beneath his power, subservient to all his wishes, is more than human nature can endure without serious injury: in such circumstances I would not trust even a Howard or a Wilberforce. It must minister to some of the worst propensities of human nature: selfishness, pride, haughtiness, anger, revenge, a spirit of domination that cannot brook restraint and must not be crossed, seem to be its necessary results.

How can a correct sense of justice be maintained in the mind of a man who invades the natural rights of his fellow-men, claims them and theirs as his property, and treats them like his cattle?

Must it not tend to destroy in a considerable measure the charities of our nature—at least greatly to impair those sensibilities and sympathetic affections which render us alive to the pleasures and the pains of our fellow-creatures? By being familiarized to scenes which at first shock us, we cease to feel; and by the repetition of acts which for a time offend our conscience, even our conscience may become "seared as with a hot iron."

Mr. Stewart says, "Wherever slavery exists there must be many things attending it unfavorable to the improvement of the minds and manners of the people: arbitrary habits are acquired; irritation and violent passions are engendered, partly, indeed, by the perverseness of the slaves; and the feelings are gradually blunted by the constant exercise of a too unrestrained power, and the scenes to which it is continually giving birth."—"Human nature is shaped and governed by the force of early habits and of example.—The very children, in some families, are so used to see or hear the negro servants whipped for the offences they commit, that it becomes a sort of amusement to them."

What can show in a more striking manner the lamentable tendency of slavery to harden the heart, and to suppress the benevolent feelings, than its effect on the female character? In the gentler sex we naturally look for all that is kind and compassionate. If the charities of our nature are not enthroned in the heart of woman, where shall [illegible] ideas of female loveliness. This appears to be characteristic of the sex in every part of the world, whatever color happens to tinge the skin. More than once was Mr. Park, the African traveller, indebted to the humane sympathies of negro females, for food, and shelter, and every hospitality when in a land of strangers. But nothing, it seems, can withstand the hardening tendency of slavery. We do not wonder to hear frequently of men who, though when first they beheld the miseries of the enslaved negro they were horrified, become by degrees so accustomed to these things as to lose all feeling; when even females are rendered so totally indifferent, through habit, to the sufferings of their slaves, as not only to be reconciled to them, but to take an active part in their infliction. Mr. Stewart remarks, that "it unfortunately happens that the females, as well as the males, are too apt to contract domineering and harsh ideas with respect to their slaves; ideas ill suited to the natural softness and humanity of the female heart." And, alluding to the punishment of slaves in the presence of children, he adds, "Such inflictions may in time be viewed with a sort of savage gratification: in the males it may produce brutality of mind; and in the females, to say the least of it, an insensibility of human misery and a cold contemplation of its distresses."—"Such is the power of habit over the heart, that the woman accustomed to the exercise of severity soon loses all the natural softness of her sex."

The following fact is related on the authority of Captain W. F. Owen, of the Royal Navy.

When his Majesty's ships, the Leven and the Barracouta, employed in surveying the coasts of Africa, were at Mozambique in 1822, the officers were introduced to the family of Senor Manuel Pedro d'Almeydra, a native of Portugal, who was a considerable merchant settled on that coast; and it was an opinion agreed in by all, that Donna Sophia d'Almeydra was the most superior woman they had seen since they had left England. Captain Owen, the leader of the expedition, expressing to Senor d'Almeydra his detestation of slavery, the Senor replied, "You will not be long here before you change your sentiments. Look at my Sophia there. Before she would marry me, she made me promise that I should give up the slave trade. When we first settled at Mozambique, she was continually interceding for the slaves, and she constantly wept when I punished them; and now she is among the slaves from morning to night; she regulates the whole of my slave establishment; she inquires into every offence committed by them, pronounces sentence upon the offender, and stands by and sees him punished."

In the report of the Fiscal of Berbice, the name of a lady stands prominent for the cruelties of which her slaves complain: in the Bahamas, the wife of a slave owner was convicted of a series of barbarities which terminated in the death of an unhappy being of her own sex; and in the Mauritus, cruelties almost surpassing belief were perpetrated by a Madame Nayle, on the person of a female slave, who expired under the hands of her tormentors.

After such statements, we are fully prepared for the information, that there exists a very general inattention to the duties of religion, and that Christianity is little better than a name. We have, indeed, much to deplore in our own country; but we are thankful that Sabbath breaking is not an act of necessity; that Sunday markets are not universal and established by law. "A great market," says Dr. Williamson, "is kept for the negroes," (he is speaking of the manner in which Sunday is spent,) which is, in truth, also a market for the whites. The merchants attend at their stores and counting houses." "Where the Sabbath is violated, the manners of the mass of people are vicious, regardless of every commendable principle, and afford examples of human depravity which, it is with reluctance I must say, is too applicable to that country" (i. e. Jamaica.) "It must be admitted that the means of religious instruction to negroes in Jamaica are yet extremely defective; and it is still more painful to add, that the white inhabitants are culpably inattentive to public religious duties. It were well if that were all. Contempt for religion is openly avowed by a great proportion of those to be met with in that country."

The author of the "Past and present State of Jamaica" fully corroborates this view.—He speaks of "the gross immorality which too generally prevails among all ranks."—"In the towns a more genteel society is to be found than on the plantations; but the state of morals is much the same; and as to the respect paid to religion, it will be sufficient to say, that, with a very few exceptions, the congregations in the churches consist usually of a few white ladies, and a respectable proportion of free People of Color and Blacks." "Very few of the slaves have it in their power to attend church: they are either in attendance on their owners, or their time is occupied in a necessary attention to their own affairs; for Sunday is not a day of rest and relaxation to the plantation slave; he must work on that day, or starve." And, speaking of those who engage in the planting line, though they may have received the most respectable education, they "are too prone to contract depraved habits from the example and conversation of those with whom they are too often obliged to associate. They are, indeed, not in a situation to foster and maintain the principles and opinions in which they have been educated. The Sabbath is as any other day to them; not a day of rest and religious observance [illegible] that prevails, they are too apt to lose the sense of moral distinctions."

If it were necessary to adduce any further testimony, we might refer to Mr. Bickell, who, as a pious clergyman, felt particular interest in the religious state of the colony in which he resided, made it the subject of much inquiry, and had every opportunity of forming a correct judgment on this point. His statements, in the second part of the work from which we have already made several quotations, and which goes considerably into detail on this topic, fully corroborate all that has been already advanced.

The evils, therefore, of this system, in a moral point of view, affect not only the slave but the slave owner: it spreads a contagion from which but few escape who come within its reach. We cannot but conclude, in the language of Mr. Stewart, that, "doubtless, there is in the very nature of slavery, in its mildest form, something unfavorable to the cultivation of moral feeling." And as we have shown that it is in a form far from being mild that it exists in our colonies, we perceive the truth of the dying testimony of one who fell a victim to its vices, and who, to a question put to him a few minutes before his execution, by a clergyman that attended him, replied, "Sir, slavery is a bad system; it is even worse for the masters than it is for the slaves."*

But to take a complete view of all the moral mischief which slavery has produced, we must look to Africa. The slave trade is but the child of slavery; and what a scene of almost unvarying horror has this occasioned, for ages, along many hundreds of miles of the western coast of Africa, and considerably in the interior also? Bodily suffering and mental anguish have not been the only injuries which it has inflicted: it has excited perpetual wars; encouraged robbery and murder on every scale, from the forces which a prince could command to the individual ruffian and kidnapper; it has converted the administration of justice into an engine for the safe commission of crime, and multiplied to an enormous extent the means of offence to the great Creator, and of violence and wrong to his creatures.

From a commercial intercourse with Europe—enlightened, Christianized Europe—what advantages might not Africa have expected! But what has she obtained? Her civilization has been retarded, her morality corrupted, her sense of justice extinguished, and her crimes multiplied: she has been encouraged in robbery and violence and fraud, by men calling themselves Christians; she has been taught to hate and despise the religion of white men.

Tell us not that we are unjustly charging the system with evils for which, now that England has abolished the slave trade, it is no longer accountable. How were the millions of slaves procured that have been transported to our colonies? Or, how were the scanty residue of them, the 800,000, obtained, who are now groaning in bondage? Have the evils which slavery originated in Africa ceased to exist? The innumerable mischiefs which it has produced have stamped it with a stain so foul and deep, as to dishonor all who are connected with it, to disgrace the individual who becomes its advocate, and to consign it to the everlasting reprobation of all the friends of God and man.—*Godwin's Lectures.*

[From the N. Y. Evangelist.

Roberts* and Kitchell Compared.

We do not know that it occurred to any of our readers to compare these two interesting characters, as they were presented in our columns last week. Perhaps the following points may be worthy of notice:

In Mr. Roberts, we behold a pious and intelligent young minister, whose heart, in the remote valley of the Mississippi, had been touched by the contemplation of the wretched condition of the heathen in China, and contrasting it with our own happy situation under the influence of the gospel. He tells us the things that affected him. Here we are free to pursue our duty and happiness, with none to make us afraid. There the nod of one man makes every other one of those countless millions tremble; man trembling at the beck of his fellow worm! "How can we bear," says Mr. R. "to see woman enslaved?" Doubtless he felt, as every man should feel, who remembers that his mother was a woman, that it is not right for woman to be degraded to slavery. But the institutions of society in China crush and annihilate those principles of natural tenderness, which form so large a part of the happiness of this earth, and which is God's provision for uniting mankind in the social state. Those were the great points in the condition of China, that moved a young Christian far down the Mississippi river to consecrate his property and his life for their relief; despotic power, women enslaved, the natural relations and affections destroyed! He knew that the laws of the land in China would forbid his labor, and that bonds and persecutions awaited him; but he did not regard as binding at all on the conscience, laws made to prevent the preaching of the gospel and the circulation of the scriptures. He is going, against the laws, to the jeopardy of his life, to carry the Bible to the heart of China. No matter how great a civil commotion this gospel may create; no matter how violently it may affect the political institutions of the country; he is going forward, [illegible] objects to this, or thinks him wrong, or fanatical, or an incendiary, or going aside from his duty as a minister, for doing this. Every benevolent heart says, "Blessed man, go on, and the Lord God be with thee, and protect thee from evil, and give thee complete success!" What success? Why, to change the institutions of that country by the power of holy truth. Let us then suppose brother Roberts on the ground. He has crossed the ocean, duly accredited with the appropriate credentials as a minister of the gospel, and a good man. He has gone to China, he has mastered the language, he can converse, and write, and preach. He has furnished himself with store of books, and, the Lord favoring him, he has gone from village to village, preaching the gospel to "the poor," and "the common people heard him gladly;" and for a long time he escapes the observation of the jealous magistracy. But at length he comes to a village where dwells an individual who has in some way learned that this gospel, wherever it has been allowed to be freely and fully preached in other countries, has invariably shaken and overthrown the "institutions." It always destroys despotism, puts an end to the enslaving of women, and restores the natural relations. He circulates the sentiment among the people, and a "suspicion" is awakened, brother Roberts is denounced as an "incendiary," the public ear is closed against him, and in accordance with his divine Master's command, he goes to another place. But the vigilance of jealousy once awakened in the minions of despotism, does not sleep. Letters follow him to the next province, he is denounced as "a suspected person," the populace are excited, the magistrates urging them on; a public meeting is called, a committee of the leading men appointed, and the credentials of the missionary plundered and detained, and the committee report that he gives no *satisfactory* account of himself. The next news we hear is, that this beloved and amiable youth, whom we have so recently pressed to our heart, has been treated with every form of indignity and cruelty that the malice of "leading men" and the infatuation of the populace could employ, and warned that he must leave the country within ten days, "*under the penalty of Lynch's law.*" How would our sympathies kindle for brother Roberts, and our indignation burn against his persecutors. "Barbarians!" every one would exclaim, "Barbarians thus to ill-treat one who come among you from a strange land only to do you good."

We need not run the parallel in detail. In Georgia there is despotic power, women are enslaved, the natural relations broken up. The gospel, *if freely and fully preached there*, would soon break up these "institutions." Kitchell goes there as a minister, with his credentials. The rest we know.—Where then is the difference between the "barbarians" of China, and the "barbarians" of Georgia? It is here, that the latter have violated gospel light and civil liberty; the Chinese enjoy neither. The wretched savages of Java, tearing out the heart and sucking the blood of the beloved Christian travellers that fell into their power, present to angels a far less revolting spectacle than the proud colonels, and doctors, and esquires of Georgia, heaping outrages upon the unoffending head of the amiable Kitchell.

There is one other difference. It is not probable that Kitchell went to Georgia, with that distinct design of employing the gospel to change the "institutions" of the country, with which Roberts goes to China; for it does not appear that he had the deep perception of the evils of despotic power, female enslavement, and the destruction of the social relations, as they exist in America. The greater the cruelty of his persecutors.

Perhaps we may be allowed to remark, that it is a common thing for persons to overlook enormities near at hand, which make them shudder when heard of at a distance. And it may be that long habit has rendered even brother Roberts unconscious that the states of his birth and residence are constituted upon the very principle that appears to him so wrong as existing in remote China. We submit the inquiry, what will be the effect upon the people of China, when they learn that in the country he came from, the church sanctions and the very preachers practice, these very things, despotic power, enslaving women, and destroying social relations and sympathies?

Slavery Mob in Washington.

The last (Pa.) Reporter states that a meeting was held in the Cumberland Church of that borough on the 22d ult. to hear a lecture from Mr. Gould on the subject of slavery. An outrageous mob attacked the church, broke the windows, drove out the people and dispersed them with shouts, threats and oaths, and attempted to lay violent hands on Mr. Gould, but he escaped without injury except a blow with a stone. We would pause to inquire if this is really a land of law or of anarchy—for anarchy seems to [illegible]

Extract

from the Pastoral Address of the Strafford Conference.

There are a great variety of charitable objects before the mind of the christian public. Most of these are worthy of your countenance and support. The Missionary, Bible, Tract, Education, and Abolition causes we regard as especially worthy of public confidence and patronage. We would not undertake to decide upon their merits. The Missionary Society proposes to send the Gospel by living messengers to the inhabitants of other and distant countries. The Bible Society proposes to send the Bible to every nation and people round the globe. The Tract Society proposes to scatter abroad various papers and pamphlets impressed with the words of eternal life that men may read and be saved. The Education cause proposes to multiply ministers of the Gospel by increasing the facilities for education. The Abolition cause contemplates the deliverance and the mental and moral elevation and salvation of more than two millions of our own countrymen who are groaning in the most withering and cruel and crushing captivity, and who are confessedly the heathen of America.

Now without making any improper comparison in regard to these objects, it is plain that the four former cannot be consistently and successfully carried forward unless support be given to the latter. To patronize the former while we neglect the latter would too plainly evidence a spuriousness in our charity. The world would pronounce us insincere. Christ would say to us, "hypocrites! these things ye ought to do and the other ye ought not to leave undone." Our own consciences would pronounce us guilty. And how would the heathen to whom we send the Gospel be shocked at our inconsistency and hypocrisy in pretending to pity them, when they should learn that we had left two millions of our own countrymen in legalized heathenism without putting forth our hearts or our hands for their deliverance.

It is mockery, and the world will see it, and our consciences must feel it, for us to pass votes to supply every family in the United States with the Bible, while with Priest and Levite indifference we pass by and leave destitute three hundred thousand American families.

With kindling zeal we scatter tracts, those messengers of truth and love, far and wide upon the face of the moral world, but not one of these doves of mercy is permitted to go and and carry comfortable words to the poor colored man in his perpetual toil and hopeless bondage. O, how plain it is, that this dreadful abomination of slavery must be removed out of the way, or the chariot wheels of the Gospel can never roll on to the conversion of the world.

Dear brethren, we beseech you, take right ground, take efficient ground in regard to all these objects. Let them all have your cordial support. They are the means as well as the harbinger of the millennial prosperity and glory of the Church.

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* Let those of our readers, who would learn from an unquestionable source, that the degradation of *our* colored population is the effect of their social and moral disabilities, turn to the Report made in 1833, to the Presbytery of Bryan County in Georgia, by Thomas R. Clay—also to the Report of Rev. C. C. Jones to the Synod of South Carolina and Georgia.—*Am. Ed.*

* We wish our readers would peruse, in connection with the foregoing description of the moral evils of slavery, Dr. Channing's Chapter on the same subject,—Letters by J. D. Paxton, minister in Virginia,—and Letters by Rev. John Rankin of Ohio.—*Am. Ed.*

* The Rev. J. J. Roberts, the person here alluded to, as a young minister, from Hinds county, Mississippi, now on his way as a missionary to China. His history is interesting. A year or two ago he found himself possessed of an ample property, but the Spirit of the Lord seemed to sound in his ears, "Leave these, and I will send thee for peace to the gentiles." After long and prayerful consideration, he came to the conclusion, early in June, that it was his duty to devote himself to China. He is now on his way thither. If it is right to preach the whole gospel, and to circulate the Bible and tracts in China, is it wrong to do the same thing in Mississippi?

A Slave caught without a Pass.

The slaves in America enjoy to perfection that pleasant system of regulations, which the potentates of the old world devised for the comfort of people passing from one kingdom to another. In Europe, ever and anon, some whiskered and ferocious looking mercenary presents his musket, and demands the traveller's *pass;* in America, if a husband, after the toils of the day, would visit his wife and children on another plantation, he is stopped by any white person who pleases, till he can show his *pass.* The husband that suffers this, to be sure, is a *slave*—the legal *property* of his master. But how is the system any the more just for that?—The interdiction of *locomotion* makes it necessary to subject the slave not only to the master, but to every other white person.—Witness the following law of South Carolina, passed as long ago as 1740: "If any slave, who shall be out of the house or plantation where such slave shall live, or shall be usually employed, or without some white person in company with such slave, shall *refuse to submit* to undergo the examination of *any white person*, it shall be lawful for any such white person to pursue, apprehend, and moderately correct such slave; and if such slave shall assault and strike such white person, such slave may *be lawfully killed!!*" *2 Brevard's Digest*, 231. Whether such a barbarous law exists in Tennessee we have not the means of ascertaining, but suppose so from the following statement of Dr. Nelson, in his late "Letter to the Presbyterians of Tennessee, Kentucky, and Missouri." Dr. Nelson, being himself a Tennessean, must at any rate have full credit for his facts. He says:

"Another train of facts with which you are acquainted: you know the following case to be an uncolored picture, in sections where slaves are numerous. I saw the man who managed as overseer for one of your wealthy citizens, who was famed for his hospitality, good company, &c. The salary of the overseer was enough to enable him to purchase a slave of his own annually, which he worked with those of his employer. I heard the way Christians by profession spake of this man. I saw the way they received him. The language and the meaning of it are both familiar to you. They said, "Mr. —— is a *good manager*. He gives his servants plenty to eat, and good warm clothing; but he makes them *know their places*. He does not starve them, but he will have them to obey." I will remind you of the way he secured this commendation. *The whip he carried had a short handle, but a lash several yards long.* It was said that he could use this with so much skill, as to stand at a distance and lay open the skin as though it had been done with a knife. Those he walked after in the field knew not to even seemingly loiter, from the rising of the sun until it set. They then knew not to leave their quarters for the night. If the servants of others in the neighborhood, after working hard all day, felt a wish to visit and enjoy the society of some to whom they were attached, this being the only earthly [illegible] and demanded his pass. If this was not produced, whatever pleas of excuse were urged, mingled with entreaties for pardon and permission to go unpunished, this 'good manager,' for his amusement and for the diversion of his companions, during these entreaties would pretend extreme *deafness*, and make the supplicant speak at the top of his voice, asking a long list of questions, and holding his ear close to the mocked one, make him scream his answers. *Then taking his position at the proper distance for the free sweep of his whip, he would command the sad one to dance. He would make him do it, and whilst he was dancing, would inflict his skilful blows.* Then he would approach, act the deaf man, and renew the conversation; alternating this amusement until satisfied, and then go to seek another feast."

College Anti-Slavery Society.—A correspondent of the Liberator says, an Anti-Slavery Society, "respectable in numbers," has been formed in Williams College. We are glad to see also, that it has met no opposition from the faculty or students, a majority of whom are opposed to our sentiments.

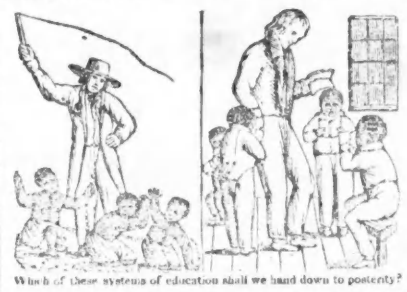
N. B. We have just learned, from an authentic source, that an efficient society has been formed in Union College.—*N. Y. Exam.*

A Clerical Slaveholder.

The Mr. Pratt, of Georgia, who figured so largely at the late General Assembly of the Presbyterian Church, as the bitterest pro-slavery man in that body, and whose virulence it became necessary for the Moderator (a Southern slaveholder) to rebuke, *is a native of Saybrook in Connecticut!* Was a charity scholar; educated for the ministry by the pious and self-denying contributions of industrious and frugal New-England Christians; went to the South; settled; married a rich slaveholding lady; became absorbed in the affairs of his plantation; is now a gentleman at large, without the incumbrance of any pastoral care, (except the plantation discipline of his human herds!) and now appears in the General Assembly, the highest ecclesiastical judicatory of Presbyterian Christians in the United States, to lord it over the ministers and churches of the North, to move that northern Christian editors, who are present to *record the facts* that transpired in that important body, "be requested to remove beyond the limits of the Assembly"—declaring it an "outrage" to do so, and that "in a civil court he would have been imprisoned for the crime!" Yes! this is the man who made such a motion, because the editor of the New-York Evangelist had simply stated in his paper that Mr. Witherspoon, the Moderator of the Assembly, was a slaveholder, and who, when the Moderator himself requested the motion withdrawn, peremptorily refused to do so—"conceived that an indignity had been offered to the Assembly," and "demanded the question on the resolution."

Queries.—"What need is there of preaching Anti-Slavery at the North? Why don't you go to the South? What business have northern Christians with the subject of slavery? Do you not know that northern ministers and Christians, who have become acquainted at the South, are convinced that it is best to let slavery alone? Why don't you let the evil cure itself? Is it not wrong to disturb the peace of the church?

Such are some of the questions repeated every day. What are the answers furnished by the facts of the case before us? We have them from a source entitled to the highest credit.—*Friend of Man.*



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: JULY 16, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

The Horrors of Gradual Emancipation.

We have heard much of the horrors of immediate emancipation. The picture has been drawn by art and poetry in most vivids colors. All the figures and expressions of a most extravagant rhetoric, all the forms of terror which a bloody and ghastly imagination can conjure up, all the fierce tones of fierce men, have been put in requisition. Idleness, and vice, and starvation, and carnage have been arrayed in horrific prominence in the foreground. Fire and sword have flashed like hideous meteors all around. Darkness and desolation, such as smote Egypt of old for refusing to let Israel go, have been cast on earth and sky. Nothing has been too wild or terrible to find a place. We have been told of burning villages, of massacred families, of bloody crime and debauchery, and all the attendants of ferocious warfare and revenge. But there is another picture, which, if it be less dark and horrible, has at least the merit of being far more true. We mean the horrors of *gradual* emancipation.

One of these horrors is *idleness*. This will not result from any indolent feeling on the part of the slave, for he is active and industrious. As long as slave-labor is employed, free labor will never be duly encouraged and rewarded. As long as the law permits one man to keep back the wages of honest toil from another, to practice extortion and robbery, the voluntary industry of freemen will never be called forth. The monger of human flesh and bones will not be disposed to give employment to those who have escaped from the shackles he still continues to impose. The slaveholder will not aid or patronize the liberated slave. This is plainly manifested in the Southern States at the present time. The free people of color, who have been emancipated by the system of gradualism, are idle from absolute necessity. No one will employ them. They are shut out from all honest vocations, are denied the opportunity of earning their bread by the sweat of their brows, and utterly compelled to waste their days in indolence and poverty. They are cast upon the community without any motive to exertion, without any one to cheer and counsel them, without any one to put forth the hand of Christian kindness and lead them up from their degradation to hope and influence and happiness. No object is held out for their attainment, to rouse the mind or the body to action. They are deprived of all those privileges which industry might procure them. It is a well known fact, that a free negro cannot find employment at the South. The stern and wicked customs and prejudices of society, and the sterner and more wicked edicts of governments, are against them. Their energies are shackled and cramped by a lack of free exercise. Slavery destroys the spirit of industry among the bond and the free. Indolence among all classes is the result of a system which reduces one portion of the community to goods and chattels. Nothing but complete, universal emancipation will introduce industry, economy and wealth in its stead. Every plan of gradual and partial abolition will only increase the evil, and those who advocate it are the worst enemies of diligent and quiet labor.

Another horror, and one which is a consequent of the above, is the horror of *vice*. No truth is more certain than this—that men are formed for action, continued, vigorous action.—They are made to work. They cannot be at rest. If they are not employed in doing good, they will be in doing evil. Nothing tends so much to corrupt the mind and morals as idleness. Gradual emancipation by producing idleness opens a broad way for all iniquity and crime. Refused employment, denied the honest exercise of those faculties which God has given him, the freedman is left to licentious imaginings and the full domination of the lower feelings. He cannot rise, for as long as slavery continues, the black man will be crushed. No matter though he be nominally emancipated, he still feels the influence of the degrading system; and he will continue to feel it, and to rue its effects till it is utterly abolished. He will be proscribed—his mind will be darkened—his heart desolated, his spirit bowed down in want and vice. A deadly influence goes forth from the system, withering up the sympathies of the soul, blighting the morals and perverting the judgment and conscience. It poisons the currents of life, and introduces disease and corruption into the whole moral nature of man. Gradual emancipation does not remedy it. It tends to perpetuate it. It does not mitigate it. It keeps it fresh and vigorous and active. It necessarily continues ignorance. No plan of education can be generally adopted under any scheme of gradualism. Such a plan would abolish slavery at once. They cannot exist together. Of course no measures can be taken to reform the morals of those who are its victims. Thus crushed by compulsive idleness, and poverty, and ignorance, they will resort to the practice of vice for employment, and to the wages of vice for subsistence. They will be driven by their necessities to the lowest depths of crime. Denied virtuous occupations, cast out from the charities, & aid, and encouragement of those around them, they will give themselves up to the tide of their passions and wants. We say fearlessly, then, that gradual emancipation, by leaving prejudice and oppression to do their perfect work, would bring upon the community vice and misery in their most hideous and pernicious forms—and that those who advocate it are, perhaps unwittingly but in fact, the enemies of public and private virtue, the destroyers of national and individual happiness.

Another horror, which as surely follows in the train of gradual emancipation as an effect follows it legitimate cause, is the horror of *insurrection*. We wonder such an acute mind as Rev. Joseph Tracy's has overlooked this part of the plan. It is one of its plain and palpable results. Should the slave States undertake to carry out the scheme of gradual emancipation, there would be such slaughter and desolation and woe as the historian has never yet recorded. There would come a servile war more bloody and exterminating than we should dare to imagine. All know the origin of the Colonization Society. Its object, so far as the South understood it at least, is to render the slaves more secure and valuable by removing the free blacks from among them. The reason of this is obvious. The free blacks are a constant source of irritation and disquietude. The few now among the slaves are a great cause of anxiety. What would be the effect should that number be increased ten or twenty or an hundred fold? Let five hundred or a thousand slaves be liberated every year in South Carolina, and how long would the rest remain peaceable? How long would the slave compare his situation with that of his free brethren around him, without making an effort for his own emancipation? Suppose in the course of this gradual scheme a father should be liberated. Would he look upon the bondage of his children unmoved? Would he see his son toiling day after day unremunerated and unthanked, without putting forth a hand for his rescue? Would he see his daughter writhing under the lash, or debauched by her licentious holder, without rousing all his energies for her relief? When one third of the blacks were liberated, what would be the feelings of the rest? When one half had tasted the sweets of freedom, what would be the feelings of the other half? Would this long process go on, this mingling of freemen and slaves, bound together as they are by a community of interest, of color and of suffering, without any violent irruption? Believe it not. A more ardent sympathy and fellow feeling exists in the bosoms of no people than among our darker brethren. They are an affectionate race. The free would never look coldly on their brethren in bonds. Plots and insurrections would be ever breaking out, till gaining strength and knowledge and desperation one great outbursting of wrath would sweep away from the whole South the last vestige of the white man's oppression. It would be done though the white man were swept away with it.

If all were made free at the same time, there would be no cause for bloodshed. The great boon would be attained. It would then be for the interest of all to maintain peace and practice virtue. But were the wild scheme of gradual emancipation to be acted on, the slave would fight for his own deliverance, and the free for the deliverance of those of his own color. It would be a revolution, a war like that of '76 for liberty. Violence would change gradual to immediate, and the deed of emancipation would be given, written with the bayonet and sealed with blood. We believe it fully, that those who advocate the gradual and partial abolition of slavery, are the only plotters of insurrection, the only advocates of throat-cutting and desolation, that exist. *They* are the fanatics and incendiaries.

Among the mass of horrors which would be the fruits of gradual emancipation, we will select one more—the horror of doing wrong, of practising injustice, of violating the eternal principles of truth and righteousness. To hold man as property *is sin*, now and forever SIN.—To perpetuate this sin will bring horror to the conscience more terrible and afflictive than all the consequences of its renunciation. Better will it be for us that a millstone were hanged about our necks, and we cast into the depths of the sea, than that we should utter a word to prevent the poor and needy from receiving judgment, the oppressed from going free. Better were it for us that our blessed institutions were deluged in blood than that God's law should be transgressed. Immediate, unconditional, universal emancipation can alone impart industry, and knowledge, and virtue, and peace, and happiness to the slave—can alone give the approbation of an unviolated conscience to ourselves and the slaveholder. Let us then strive for it in all love and kindness, truth and boldness and perseverance.

Payments for the Herald.

In order that this paper may meet promptly the daily expenses of its publication, it is necessary that its subscribers should be prompt in their payments. Our terms (see last page) must be strictly adhered to. One dollar, *in advance*, is cheap, and those who delay longer than six months must not complain, if an additional sum is annexed. In order that no excuse may be made, and to accommodate our subscribers who may be disposed to pay now, we publish the following list of agents, who are requested and authorized to receive payments.

Alexandria, P. B. Sawyer.
Barre, Vt. Rev. J. Wooster.
Canaan, H. S. Currier.
Dover, Dr. A. G. Fenner, J. H. Banks.
Dunbarton, Rev. J. M. Putnam.
Exeter, Rufus Tilton.
Great Falls, Geo. I. Tarr. Dr. J. M'Crillis.
Goffstown, Rev. David Stowell.
Henniker, Rev. C. Dustin, W. Berry.
Hopkinton, S. Blanchard.
Lowell, Rev. N. Thurston, Rev. I. M. Bidwell.
Newmarket, Geo. F. Tebbets.
Pittsfield, Dr. J. Blake.
Portland, Me., George Ropes.
Portsmouth, E. C. Ewins.
Plymouth, N. P. Rogers, Esq.
Rochester, Simon Chase, Esq.
Weare, M. A. Cartland.

If any find it inconvenient to pay to our agents, by enclosing one dollar in a letter, *postage paid*, and directing it to this office, they shall receive due credit. And while thus speaking of ourselves, it may not be amiss to request our friends to make a renewed effort to increase our subscription list. As in doing this we are not pleading for our own pecuniary emolument but for the cause of outraged human rights, of the slave, we may urge the importance of it. Let some one in every town take it upon himself to send in every name which can be obtained.—Three thousand may thus be obtained with little effort or expense.

Pay your Postage.

All letters sent to this office MUST *be post-paid*. One writes us to have the direction of his paper altered, and we are charged with ten cents postage. Another sends a dollar bill, one fifth part of which, we have to pay in order to get the rest. A third, perhaps, wants some petty [illegible] we are obliged to pay six, or ten, or even eighteen cents. Now, patience is a good thing, and we can bear and forbear a long time, but when we find the evil increasing more and more, and increasing, too, in proportion to our forbearance, we are constrained to make some effort to stop it. Hereafter, then, if our friends wish their letters to be taken from the office, they must give them a free pass. Otherwise, they will be committed to the inspection of the Post Master General and his clerks, to be disposed of as they may think proper.

Address at West Boscawen.

We had the pleasure of hearing, last Tuesday afternoon, an address from Rev. D. Root in this place. The people had been long anticipating it, and though the day was an unpleasant one, they manifested by their full attendance and heedful demeanor, their desire to know the truth. The house was well filled, and during an hour and a half in which the speaker addressed them, there was the deepest and most fixed attention. He exposed, in his usual plain and forcible manner, the glaring and wicked inconsistency between the professions and practices of this country, the abominable and transcendant oppressions inflicted under the garb of freedom, and the outrage on all rectitude, and justice, and common honesty, which is countenanced and upheld by the church and the ministers of christianity. He laid open the principles and measures of abolitionists, and vindicated them from the base aspersions of their enemies. We were glad to hear him denounce slavery as *unconstitutional*. It is an important sentiment, and should be urged home upon the minds of the people. We believed the system of slavery established in the Southern States to be, not merely a violation of the Declaration of our Independence, but a gross and treasonable violation of the Constitution. It is contrary to the letter and spirit of that great charter of our liberties. The South have no more right, morally or constitutionally, to make men with a black skin, slaves, than the North to make men with red hair, slaves. We, therefore, demand the abolition of slavery in accordance with the requirements of the Bible and the Constitution of the United States. Both are violated so long as it exists.

Is it possible that Mr. Prentiss can view slavery in 1836 with so much complaceney that he can let the admission of Arkansas into the Union pass without a note of disapprobation? We wish he would turn to the Sentinel of January 6, 1821, and see what he then thought of slavery, and read what is there said of one of the Senators from New Hampshire, who voted for the admission of Missouri. Truly the Sentinel *then* was quite incendiary.—*Com.*

[For the Herald of Freedom.]

Independence in Portsmouth.

The 4th of July was noticed in Portsmouth, by a public meeting in the Pleasant-street Church, where devotional exercises were performed by Rev. Mr. Chamberlain of the Methodist Church, the Declaration of Independence read by Mr. Nichols; and an address, *on Civil and Constitutional Liberty*, delivered by Mr. T. H. Miller. The services were enlivened by three original hymns, written for the occasion by two ladies, and sung with great taste by a select choir, with a delicate and chaste musical accompaniment.

These exercises were at the request, and by the arrangement of the Portsmouth Anti-Slavery Society: and they were the only public services in the place on that day.

The audience was respectable;—but its numbers were somewhat diminished by some not-toward events in the morning.

The services had been announced several days before—and no one knew or supposed that there was the least objection likely to be offered against them. But early on Monday morning handbills were stuck up about town, calling a meeting to stop the celebration! of which the following is a copy:

FRIENDS OF THE UNION!
AWAKE!

The citizens of this town who are opposed to the schemes and doctrines of those deluded fanatics ycleped *Abolitionists*, are requested to meet at Jefferson-Hall, this morning at 8 o'clock, to consult upon the best means of preventing the delivery, in this town, of an Address before the 'ANTI-SLAVERY SOCIETY,' on the glorious Anniversary of our Nation's birth.

Portsmouth, July 4, 1836.

A newspaper, also, printed in town, on the same morning, contained a couple of incendiary pieces, exactly calculated to inflame such men as do not stop to examine first impressions. The natural effect of all this, on a holiday morning, was to set every body's eyes and tongue in motion, so that by eight o'clock the town was quite lively. When the 'Friends of the Union' assembled, there was a diversity of opinion among them, and no small delay in getting organized. At last, however, when the hour was far spent, Mr. Jonathan Judkins took the Chair, and Thomas P. Treadwell, Esq. was chosen Secretary. After some debate, in which the speakers expressed various opinions, *moderate* counsels happily prevailed, and a committee was raised, who were to wait on the Selectmen, and request them to wait on Mr. Miller, to request him not to deliver his address. By this time, the bell rang for nine, and the services soon commenced, and were carried on for nearly three hours, and finally closed, without hearing any thing from the Committee or the Selectmen: although the Chairman, dearly [illegible] took a seat in the [illegible] to hear the Address!

The whole interference was gratuitous and uncalled for,—and the result of the movement shows that the morning is not a favorable time for mobs in Portsmouth.

The *subject* of the Address had been previously announced; and its author was well known to be a man from whom nothing was to be expected which ought to create any excitement.—Those few persons, therefore, who wished for a tumult, must have been actuated by extremely unworthy motives of some sort: and they were signally disappointed by the good sense and coolness of the people of the town.

The services were of an interesting cast, and were such as might have been performed without offence in any place, where Liberty is at all understood. The audience were attentive and gratified.

The orator began his address by laying down as a first principle, the maxim that civil and Constitutional Liberty can be no where enjoyed in any good degree, except where the law of God is regarded, the Bible respected, and its requirements in some measure complied with.

He then stated that he was not a member of the Society; but that he was a friend of Liberty in its high and proper sense: and that he cheerfully accepted the invitation to address us, inasmuch as we imposed no restrictions whatever, as to subject matter. Then took as his motto, "Righteousness exalteth a nation, but sin is a reproach to any people,"—remarking that this leading thought came from a source high above all the petty strife of parties. This motto was illustrated by a number of familiar examples drawn from European affairs within the last 50 years; and afterward applied to the state of this country. The national evils which were a reproach to this country, were then noticed, in detail. Among them were Avarice, Ambition, Infidelity, Sabbath Breaking, Intemperance, Party Spirit, Disregard of Law, and lastly Slavery, for the discussion of which but little time remained. For all these evils suitable remedies were proposed,—and for Slavery, *emancipation* alone, as manifestly correct as was that of cold water to stop Intemperance. The history of the efforts to get rid of slavery in this country, was very briefly given; and the various objections and obstacles in the way of immediate emancipation stated and considered. The plea of *danger* from the freed men was treated as absurd; and the pretence that the blacks could not be made good and useful citizens, disproved by several examples to the contrary, which have existed in this town. The slaves in the Southern States were admitted to be out of our power, so far as it regarded efforts for their immediate relief—but it was not admitted that slaves, any where, are beyond the commiseration of Christian Freemen; and it was maintained that the right of Free Discussion, on this, and on all subjects, ought never to be given up.

The orator acknowledged the subject to be in-

volved in difficulty on one point, and one only, viz., on the question of *property;* which he maintained to be constitutionally and legally vested in the master; though not of moral right: the *poverty* of some slaveholders, and the avarice, and pride, and love of ease, in others, seeming to interpose almost insurmountable obstacles in the way. Yet, from the greatness of the evil (which had been deplored by Washington, Jefferson, and many other slaveholders, who certainly knew whether it were evil or good,) it was worthy of being kept in mind; and if moral means can be of any avail, they ought to be used, with all forbearance and moderation, but with Christian firmness.

He took occasion, in this part of his address, to allude to Garrison and Lundy, with both of whom he was personally acquainted—with the former intimately in his boyhood; and, whatever any one might think of Wm. Lloyd Garrison's discretion, and though he himself could not subscribe to all that Garrison had written, he would, on every proper occasion, defend the purity of his motives, his uprightness of character, and singleness of purpose. Lundy was noticed as an older man, and of less ardent temperament—but devoted to freedom—and both of them self-denying in the effort to benefit others.

The conclusion was abrupt, but happy. It was an ardent wish that *true* Christianity would remove all the evils recited, and take away their Reproach from our People; and that Righteousness may exalt our favored nation and cause every chain to fall.

This is a brief abstract of a long address; and the parts most particularly noticed here, are selected, not as the most important things in the whole discussion, but as those which have the most intimate connection with the objects of the Herald; and in relation to which your readers may feel the most curiosity.

Letters of Encouragement.

WEARE, 7mo. 11, 1836.

My Dear Friend:—One of my female friends in the neighborhood has handed me the enclosed which she wishes me to forward to thee for insertion, I suppose, in the Herald. I comply with her wishes, remarking by the way, that she has rather been opposed heretofore to abolitionists (and from honest motives I think, too.)—Thou wilt perceive that she alludes to this herself in her communication. Being a mild and gentle *Quakeress*, many of the acts and much of the language of Anti-Slavery people, appeared to her harsh and immoderate. But she now begins to see what abolitionists have to deal with—that stern, uncompromising spirits only are able to combat with the powers that oppose us. She begins to see correctly, and will ere long *acknowledge* herself a whole-hearted abolitionist, *as she is already in principle*. Why should people oppose us, even, too, to the trampling down of principle itself, because an abolitionist, occasionally, in the out-gushings of a holy and determined zeal, *appears* to be too enthusiastic—almost "fanatical?" Why should this be such a crime *among us*, while the rest of the world may hurl brick-bats; and mob and Lynch whom they please—and that with impunity too? Let us, my dear friend, suffer patiently till the day of our triumph shall be fully ushered in. In that day I am sure *we* shall have no cause to cover our faces in shame from the frown of an indignant world. *We* shall not have to come up before the people of the whole earth with the blood of our brethren upon our garments. *We* shall not be pointed at as those who have stoned and beaten the delegated servants of the Most High, because they pleaded the cause of the poor—the needy and the oppressed! O, no! Let those who are laying up for themselves sorrow and anguish of soul against an evil day look well to their doings. He who declared unto Israel of old, "Thy enemies shall be found liars unto thee; and thou shalt tread upon their high places," is still able to lead his chosen servants on to victory.

I intended to say a word of Gov. Hill's message, but I have not time. Can such a man feel justified? Does a voice within him whisper—"*well done, good and faithful servant?*"—Every abolitionist will feel under obligations to thee, for thy prompt and fearless review of the Governor's disgraceful conduct. May thou be rewarded.

Go on, my dear brother, in the cause of the oppressed—and may the "arms of thy hands be made strong by the hands of the mighty God of Jacob."

Thy assured friend, M. A. C.

Friend Kimball:—As it respects the great events of the day, I have for some time been a *Looker-on*. I allude to what has been done, and what is doing, for the poor Africans. I have not however been a *passive looker-on*. I have read much, conversed much, and felt much upon this subject. I have not, it is true, been able to approve *all* the measures of *all* abolitionists. But the cause is holy and to err is human. It is the cause of right against wrong, and will ultimately prevail, if there is virtue, moral courage and firmness in its friends. That the friends of abolition do possess these essential requisites for success I have not a doubt.

One word as to the course of Abolitionists. I am no friend to "milk and water" efforts. We should be *firm* but *kind*. If there are those amongst us who have been unnecessarily severe, it is to be hoped they will for the good of the cause hereafter temper their firmness with gentleness. For my own part I have much more patience with slaveholders than with the cringing wicked apologists for slaveholders here at the North. Such *arguments* as "Editor of the *Nigger Herald*" are beneath contempt.

There is a constellation of great names from which the name of the chief magistrate of New Hampshire must be excluded. Lord Carysfort once said, "The great cause of abolition had flourished by the manner in which it had been opposed. No one argument of solid weight has been adduced against it." This is emphatically true at the present day.

The doggerel rhymes of the Patriot, with the *conclusive argument* of "*Editor of the Nigger Herald*," must make abolitionists. If abolitionists are but true to themselves and the cause, it will advance as it has advanced with steady step. But the monster will struggle though it be the struggle of death. Let not the friends of the cause grow weary. They should never tire. Spread light, and darkness will flee before it.—No man of common sense and common honesty, with a knowledge of facts as they exist, can be in favor of slavery. Wilberforce, Burke, Fox, Erskine, Carysfort, and a host of others, great and good, have stood in the ranks of Abolition. Their names will go down to posterity with the highest honor, and the nations of the Earth, will call them blessed. But should the name of the Governor of New-Hampshire *chance* to survive the next generation will it be mentioned with gratitude and veneration for his efforts in behalf of the oppressed? Though the skins of the poor negroes are as black as the hearts of their oppressors, yet this is no argument against striving to reform the one, and redress the wrongs of the other. And though the laws of creation make the African black, no such law makes the oppressor wicked. Let the Editor of "The Nigger Herald" take courage. He is sure of the applause of the *truly* great and good every where. The time-serving office-seekers and office-holders of the present day may oppose him. *All* the poetical talent of the author of the "Soliloquy"* may be enlisted against him. But we opine he will escape unscathed.

We apprehend the power of the Governor of New-Hampshire, is hardly commensurate with his will, else we might anticipate unpleasant results.

* Vide a piece of doggerel in the N. H. Patriot a week or two since.

More "Morality of Col. Barton's paper."

MOBBING.

"Col. Barton:—The abolitionist Storrs has been in this place [Sanbornton] this afternoon, lecturing or attempting to lecture on the subject of slavery. * * Notice of the meeting had been publicly given and great pains taken to draw together a large collection. * * The speaker proceeded a few minutes, and just commenced a violent tirade upon the laws of the Southern States, when some waggish darkey entered the house enquiring if "*brodder Storrs got any seat for dis ere poor nigger.*" The "poor nigger" was clapped and huzzar'd and huzzar'd and clapped again; and from that time became the chief object of attention. "Brodder Storrs" had but little more to do. The *nig* took from his pocket and read a long string of resolutions, &c. [Then follows a resolution, after which the writer, who signs himself 'UNION BELIEVER,' says.] It was feared by some that violence was intended, as a *wooden horse* was exhibited in the street after the meeting was broken up and before Storrs left, but I have been assured no such thing was intended. ☞ The *horse* was only brought out as an indication of what might be expected by "brodder Storrs," should he attempt again to spread his incendiary doctrines in the peaceable town of Sanbornton." ☜

N. H. Patriot, July 11th.

DUELLING.

Young Sherburne, son of J. H. Sherburne, formerly of this State, lately shot through the heart, in a duel, a son of Francis S. Key, Attorney for the District of Columbia. The last New-Hampshire Patriot, in remarking on this event, says, "It appears that no blame attaches to Sherburne who killed Key in the late affair at Washington." This assertion if probably founded on the Code of Honor; but what says the Code of Morality? Paley, whom we have at hand, says, "Murder is forbidden; and whether human life is deliberately taken away, otherwise than by public authority, there is *murder*. If unauthorized laws of honor be allowed to create exceptions to Divine prohibitions, there is an end of all morality, as founded on the will of the Deity." What says the Code of the Bible?—"THOU SHALT NOT KILL."

We ourselves will make no comments on the above extracts. They give that countenance to to *mobs*, and that extenuation to *duelling*, which cannot be misunderstood. The following remarks on the great danger to a community in encouraging *immoral* and *unfidel* newspapers are worthy of all praise. We quote from that excellent and independent paper, the Dover Morning Star.—

"This evil is not only a *deadly* evil, but it is an *extensive* one. To say nothing of other denominations of Chiristians, we know it to be extensive in our denomination. We have witnessed its existence in our connection, not only in New-England, but in our remotest borders. Yes, it is the case, extensively, that our brethren sustain and introduce into their families, from week to week, and through year after year, and continually, periodicals breathing a moral plague into every soul that reads them and imbibes their infidel and anti-christian sentiments. Yes, there is an extensive patronage given, by our beloved brethren, to papers most deeply corrupt in morals, however they may be in politics—that alters not their *moral* sentiments and moral influence. These papers are some of them the unblushing advocates of popery, and are not unfrequently puffed and praised for it by the popish editors— * * * and in a thousand pernicious tales and anecdotes and sentiments, shoot their envenomed darts into the unsuspecting souls of their readers, and stab at the heart of Christianity.

Now, why do Christians sustain such papers and introduce them into their families, exposing their own souls and the souls of their beloved children to the moral and spiritual pestilence which they breathe? It is not because they wish to sustain error, to expose their own souls to corrupting influence, or to oppose the pure principles of holy religion, or to be a means of poisoning unto death, endless death, the immortal spirits of their beloved children! O, no—they *wish* well to the cause of truth, and their hearts desire the salvation of their dear children! But the political department of the paper, is in accordance with their views, and in their approbation of this, they overlook its moral and spiritual influence. This is the case, in various parts of our connection, with our brethren of diverse sentiments in politics. Many political papers of both or all parties are laden with moral corruption, and there are of our dear brethren of all political parties who sustain these fountains of moral pollution and spiritual death and who cause their children to drink in from their streams, infidel and vicious principles infecting their souls with a malady likely to eventuate in eternal death."

"And what though you feel assured that in point of party politics, the paper you sustain, is a supporter of the truest political interests of our country? Will you sacrifice the interest of that Kingdom which is not of this world, the kingdom of Jesus, that you may sustain and circulate a paper, *some* part of which you deem devoted to the interest of your respective political parties! What though your political prejudices and preferences are gratified by the weekly perusal of such articles in your paper as are of a merely political character, will you for the sake of such gratification, bring in contact with your own, and your children's hearts, the destructive principles and sentiments of a moral kind which are contained in the same paper! O, would you receive into your house and open in the midst of your family, a box of merchandise which you should know to be deeply infected with plague, cholera, or small pox—would you do this for the sake of obtaining from it a single article of *fancy* goods! Would you bring into your house and let loose in the midst of your dear, unsuspecting children, an envenomed serpent, just because it should charm you with its singing! Would you expose your children to the deadly fang of the rattlesnake, just because that serpent should charm you with his *rattle!*"

[For the Herald of Freedom.]

The Saucy Slave.

A few years ago a young man by the name of J—n T—r, from the town of P—d in this State went to the South, married a wife, and *inherited* slaves. Some little time after, he and his wife visited his native place, where he had parents living. The slaveholding lady told her mother-in-law how saucy one of her female slaves was, on a certain time. The slave let fall a salt-cellar and broke it. Mr. T—, her husband, by the way, a *New-England* man, took her, put her into the stocks and whipped her *twenty lashes;* and "when he took her out," do you think, said the slaveholding lady, "the *saucy* creature said she should like some *supper* before she went to bed: Mr. T— put her into the stocks again and gave her twenty lashes more, and then the *saucy* creature could go to bed *without* her supper, and not say a word"!!! How saucy! How intolerable for a *slave* to ask her master for supper before going to bed! Especially, after he had given her twenty lashes for breaking a salt-cellar, to let her know that he was her *master!* What a pity, that she should be so terrible saucy as to need the *second lesson* to learn good manners! Mr. T—, doubtless, deserves much praise for his *skill* in learning, with two lessons *only*, a poor colored girl, a slave, *manners* enough not to ask for her supper! And so his wife thought, it seems, for she told her mother-in-law of it, as though she thought she had a very remarkable husband.

The above story is no fiction. The names of the persons are in my possession; and I am personally acquainted with some of the young man's family. I am told by a person, who has the means of knowing, that this same New-England slaveholder was at Canaan about the time of the removal of the academy there; and urged the people there to that detestable deed by assuring them they should have all the *money* they wanted to carry on their project.

GEO. STORRS.

Concord, July 6, 1836.

Admission of Missouri into the Union, 1821.

The Resolution by which Missouri was admitted into the Union was reported by Mr. Clay on the 26 February, 1821, and is in the following words:

"*Resolved*, That Missouri shall be admitted into this Union on an equal footing with the original States, in all respects whatever, upon the fundamental condition, that the fourth clause of the 26th section of the 3d article of the Constitution, submitted on the part of said State to Congress, shall never be construed to authorize the passage of any law, and that no law shall be passed in conformity thereto, by which any citizen of either of the States in this Union shall be excluded from the enjoyment of any of the privileges and immunities to which such citizen is entitled under the Constitution of the United States: *Provided*, That the Legislature of said State, by a solemn public act, shall declare the assent of the said State to the said fundamental condition, and shall transmit to the President of the United States, on or before the fourth Monday of November next, an authentic copy of said act; upon the receipt whereof, the President by proclamation shall announce the fact: whereupon, and without any further proceeding on the part of Congress, the admission of the said State into the Union shall be considered complete."

On this Resolution the vote was taken the same day it was offered, and the Yeas were 87, and the Nays 81. Among the Yeas, there were the following belonging to non-slaveholding States—viz., Henry Baldwin, Samuel Moore and Thomas J. Rogers from *Pennsylvania;* Joseph Bloomfield, Bernard Smithe and Henry Southard from *New-Jersey;* William D. Ford, Henry Guyon, Aaron Hackley, Henry Meigs and Henry R. Storrs from *New-York;* James Stevens from *Connecticut;* Samuel Eddy from *Rhode Island;* Henry Shaw from *Massachusetts;* and Mark L. Hill from *Maine*—15 in the whole. Had these FIFTEEN members voted against the admission, and as they should have done to maintain the integrity of the Constitution of the United States, the vote would have been 96 to 82—making a majority of 24 against the perpetuation of slavery in the State of Missouri.

In the SENATE, the vote stood 26 in favor, and 15 against. Of the Senators from the free States, who voted for its admission were John Chandler and John Holmes, from *Maine;* David L. Morrill and John F. Parrott, from *New-Hampshire;* William Hunter, from *Rhode Island;* Walter Lowrie and Jonathan Roberts, from *Pennsylvania.* Had these SEVEN Senators voted against its admission, the vote would have been 22 to 19—a majority of three against its admission. As was said in the N. Y. Daily Advertiser of March 2, 1821, and copied into many papers, and even into the N. H. Patriot, "We have given the names of the members of the Free States, who voted with the Slave States, on this question, for the purpose of bringing them before our readers, that they may be held in PERPETUAL REMEMBRANCE."—*Com.*

RANKIN'S LETTERS.—A new edition of this work has been published by Charles Whipple, of Newburyport. It is one of the earliest of the anti-slavery publications, and we think one of the best. The letters were addressed by Mr. Rankin to a brother in Virginia, and embrace a full examination of the great principles now at issue. They ought to be widely circulated.—They can be had in any quantity by application at this office. Price, 25 cents.

TO CORRESPONDENTS.—The letter from our friend at Campton is a good one, but probably as much notice has already been taken of the subject to which it refers, as it deserves.—We hope to hear from him again. There are others from whom we want soon to hear.

Anti-Abolition Rioters.—Some days since we published in the Advertiser an account of a disturbance of a public meeting in Bridgton, which was led on by Nathaniel S. Littlefield, Esq. of that town. Mr. Littlefield and the associate disturbers, to the number of 12 or 13, have been indicted before the Grand Jury, and pleaded guilty. Mr. Littlefield has been fined $25, and the others $5 each.—*Portland Adv.*

DEATH OF PROFESSOR GREGG.—We grieve to learn the sudden death of Professor Jarvis Gregg, of the Western Reserve College, [formerly of Derry.] He died on the evening of the 28th ult. His illness was of very short duration, and he was not considered in danger till about an hour before his death. His disease, we understand, was the scarlet fever. How true is it, in the midst of life we are in death. Professor Gregg was a young man of great promise, of ardent piety, and superior abilities and accomplishments. His loss to the college, at this crisis, will be peculiarly afflictive. Although the period of his professorship had been short, he had already attained a high and enviable standing; and such was the suavity of his manners and the sweetness of his disposition, that he had endeared himself to all with whom he had become acquainted, and it may with truth be said of him, 'none knew him but to love him, or named him but to praise.'

He had just married a young wife, and his marriage notice may be found in our columns of to-day. We saw him in Cleveland last on Tuesday, on his way to Hudson, with his young bride, apparently in good health and spirits.—How were we shocked this morning, (Thursday, June 30,) to hear that he was no more! We deeply sympathise with the young afflicted widow, and the mourning friends of the deceased, at this dispensation of an inscrutable Providence. But although we are pained to the heart, at his early loss, we know that he must have gained an imperishable crown, and it is a consolation to think, that all who loved him on earth may finally be re-united with him in that better country, where pain, and suffering, and separation, and death, can no more come. Verily, this life is but a vapor.—*Ohio City Gazette.*

Died

At Henniker, on the 11 June, Jeremiah Crocker, a black man and a revolutionary pensioner, extensively known by the appellation of Major Crocker. He was supposed to be about 100 years old, and was respected by all who knew him. He outlived his wife and children, and grand children, and died in hope of a glorious immortality.

We recollect of seeing Major Crocker, as he was usually called, at the Anti-Slavery Discussion in this town in June, 1834.

His age as above stated is probably too great, as according to his own account he was but 95. There have been a number of instances of longevity among the colored people in this State—a larger number perhaps than among the whites, according to their population. Daniel Fowle, the first printer in New-Hampshire, had a negro in his office by the name of *Primus*, who probably assisted in striking off the first numbers of the New-Hampshire Gazette. He was a faithful servant, and is mentioned by Dr. Thomas in his History of Printing. He died at Portsmouth at the age of 90 years. There was living in that town, a few years, a female of the name of *Molly Miles*, who was 103 years old. A female belonging to Nottingham, of the name of *Zoar*, died in 1816 at the age of 100. Another of Canterbury, named *Deborah*, died the same year, at the same age. Rev. Mr. Patrick mentions her in his Historical Sermon, and says she lived in the family of J. Ayers, Esq. Another colored person, of the name of *Corydon*, died in Exeter in 1818, aged 100. According to the last census, there were in N. H., 1 colored male and 5 females of 100 years of age and upwards.—This was about one to every 100 of the colored inhabitants.

CHAPTER OF NEWS.

The aspect of things in Great Britian is equally. Meetings are held in all parts of the kingdom denouncing the House of Lords, and a collision, attended with the most disastrous consequences, is apprehended. At Bath there has been a large meeting, at which Mr. Roebuck said, in a speech, that "civil war pended over the nation, and the judgment and courage of the people alone could save them from the peril." Col. Napier also spoke in the following manner:

"I do not think that the true question is whether corporation reform shall be extended to Ireland, but whether the House of Lords or the House of Commons shall govern in England—(cheers)—whether the will of the people of England shall stand, or the will—the corrupt will—of some crazy and factious Peers shall henceforth be paramount in this country?—(Loud cheers and cries of "No!") This is, to my apprehension, the true question, and the Irish corporation reform is but a limb of it—a subject on which to commence the business of agitation—ay, and a very good subject to begin the battle with the Lords."

A kidnapper, with two stolen negroes in his possession, was taken a few days since on his way up the Mississippi, by Capt. Hunt, of the steamboat Mogul. The miscreant and his booty were lodged in prison.

The French Chamber of Deputies were, at the last advices, warmly engaged in discussing the question of abolishing slavery in the French West India Islands.

Mob.—The Maine papers state that a mob, armed with guns, on the night of the 31 inst. broke into the Baptist and South Meeting Houses in Hallowell. They wore masks, and were otherwise disguised. They discharged their guns at those who opposed their entrance. An old building, unoccupied, was set fire to and burnt the same night.

Fires in the Woods.—The Bangor Whig says, that an extensive fire has been raging in the vicinity of Wisbataquoick, about eighty miles above Bangor, and has run over six or eight townships—among them the very valuable one purchased by Benj. Brown.

It is supposed by some persons at the South, that the surrender of 800 Creek Indians, including about 500 women and children, which has been mentioned in the papers, was a *ruse de guerre* on the part of the Indians, in order to rid themselves of those who might be useless in battle. They knew that the whites would not injure women and children, and so chose to have them live at the expense of Uncle Sam.

The advices from Mexico are unfavorable to a continuance of the friendly relations which have so long existed between that country and the United States. Texas is the cause.

The Texian war is by no means over yet.—The Mexicans are making great exertions to bring a fresh army of 15,000 men into the field.

General Cos'o, in his proclamation, swears vengeance against the Texians, for their late victories over the Mexican troops.

Riots in New-York were very numerous on the 4th between the Irish and the American parties.

By the new act organizing the Post Office Department, all postmasters whose salary exceeds $1,000 are nominated by the President and confirmed by the Senate.

The assessment of five dollars on each share of the Stock of the Concord Rail-road Corporation, is ordered to be paid in sixty days from the 7th inst.

An act of Congress grants the franking privilege to Mrs. Madison during her life. This act was introduced by Mr. Leigh, in the Senate, and met with a prompt and unanimous sanction in both houses.

Progress of the great Agitator.—O'Connell bids fair to become as popular in England as he has hitherto been in Ireland. His progress from place to place is a series of triumphal entries.

REMITTANCES.

J L Bosquet, J Niles, C K Vilus, A Abbot, W Nelson, H Sawyer, C Bangs, S Chase, J Fuller, J A Wilson, S Huntington, C B Hamilton, A Webster, L Whipple, E Merrill, A Metcalf, T O Backmaster, E Worth, J Titcomb, L Cushman, E French, J Kimball, J Parker, J Bunten, J Eastman, S K Livermore, F Crosby, D Hussey, J Peasley, R Breed, A Kimball, T Mills, 2d, G S Towle, J Bonwell, B Marshall, J S Dolbeer, S M Kelly, K O Peabody, P Eastman, S W Carr, D Stowell, J Aiken, J Gilchrist, D A Bunten, J Stevens, W Bunton, D Allison, W Perkins, D M Eaton & Co., J Page, S Cole, E Wells, C Storrs, T Gale, J Sanborn, L Gale, P B Sawyer, W Abbot, J Huse, S Moody, S Batchelder, J Burns, S Green, M Dyke, E Remington, H Willard, M G Prescott, F Smith, C Bailey, B Batchelder, B Noyes, H S Lawton, S Blanchard, M Elliot, D Hardy, $1.00 each.

S Marshall, $2.25. A Wood, $20.50. J J Underhill, $1.50. C C Woolcot, $2.00. W A Merrill, $3.00. A Flagg, M Otis, 50 cts. D Bowers, 25 cts.

Merrimack House.

THE subscriber respectfully informs the public, that he has taken the MERRIMACK HOUSE, North East Main-street, Concord, N. H., where, he will be happy to wait on all those who will favor him with a call. He has put the house in a thorough state of repair and furnished it with entire new furniture and is determined to devote his whole attention to the accommodation of his guests; he flatters himself that he shall receive a share of public patronage.

TRUE OSGOOD.

Concord, June 1st, 1836. 48-tf

POETRY.

The Dunbarton Anti-Slavery Society celebrated the FOURTH OF JULY by appropriate exercises. Rev. Mr. Hoyt, of this town, delivered the address, preceding which the following Ode was sung.

"There's Slavery in the Land."

BY A MEMBER OF THE DUNBARTON ANTI-SLAVERY SOCIETY.

Content with freedom's sacred name,
With trumpet-tongue to sound her fame,
On airy heights we stand;
But while sweet liberty we cry,
Lo! bondmen weep and captives sigh,
There's slavery in the land.

Our liberty—'twas bought too dear,
Blest freedom's substance is not her's,
Our boast is empty sound;
Tho' millions revel at her shrine,
Yet millions more their fate repine,
In iron fetters bound.

That sun which sheds his golden light
To break the gloom of western night,
Looks down upon the slave;
O! tell it not where freedom reigns,
God's image in oppression's chains,
Where rule the free and brave!

God's glorious image bought and sold!
Where freedom's flag is broad unrolled,
And doomed in bonds to stand;
While freemen freedom's blessings sing,
And to her altar offerings bring,—
There's slavery in the land.

Let freedom falter on our tongues,
Strike independence from our songs,
Our country is enslaved;
Let us the God of Heaven invoke,
That all who wear the galling yoke
May from its curse be saved.

Tho' thousands join on this glad day,
To keep a joyous Jubilee,
O! may one little band
Lie prostrate at Jehovah's throne,
And with deep penitence there mourn,
That slavery's in our land.

The following, altered from "Watchman tell us of the night," was sung after the Address.

Freeman—Tell us of the night—what its signs of promise are?

Bondman—Lo Brittania's *light*, freedom's glory beaming star.

Freeman—Do its blessed rays promise good to slave like me?

Bondman—Yes its glorious blaze lights your path to Liberty.

Freeman—Tell us of the night—does the star approach our land?

Bondman—Mark you dawning light. Lo! the breaking day at hand.

Freeman—Can those beams alone, loose the bands of wickedness?

Bondman—*God* is on the throne, HE will bring thee quick release.

Freeman—Tell us of the night—does that blessed morning dawn?

Bondman—Darkness takes its flight; doubt and terror are withdrawn.

Freeman—Shall our bondage cease? we in darkness cease to roam?

Bondman—Lo, the Prince of Peace! Hallelujah, Come Lord, Come!

Stanzas to a Sister.

BY MRS. EMMA C. EMBURY.

Gentle and pure thou art—yet is thy soul
Filled with a maiden's vague and pleasant dreams,
Sweet fantasies, that mock at thought's control,
Like atoms round thee, float in fancy's beams;
But trust them not, young dreamer, bid them flee,
They have deceived all others, and will thee.

Well can I read thy dreams—thy gentle heart,
Already woman's in its wish to bless,
Now longs for one to whom it may impart
Its untold wealth of hidden tenderness,
And pants to learn the meaning of the thrill
Which wakes when fancy stirs affection's rill.

Thou dreamest too of happiness—the deep
And placid joy which poets paint so well;
Alas! man's passions, even when they sleep,
Like ocean's waves are heaved with secret swell,
And they who hear the frequent half hushed sigh,
Know 'tis the wailing of the storm gone by.

Vain, vain are all such visions!—wouldst thou know
The secrets of a woman's weary lot,
Oh! couldst thou read upon her pride veiled brow,
Her wasted tenderness, her love forgot,
In humbleness of heart thou wouldst kneel down
And pray for strength to wear her victim crown.

But thou wilt do as all have done before,
And make thy heart for earthly gods a shrine,
There all affection's priceless treasures pour,
There hope's fair flowers in votive garlands twine;
And thou wilt meet the recompense all must,
Who give to mortal faith their love and trust.

This is true liberty, when freeborn men,
Having to advise the public, may speak free;
Which he who can, and will, deserves high praise,
Who neither can, nor will, may hold his peace;
What can be juster in a state than this?

Euripides.

MISCELLANY.

[From the S. S. Treasury.]

I am too young to attend to Religion.

How is this, my youthful friend? I ask you why you are *too young now* seriously to attend to those things which make for your eternal peace? Do you tell me you are so young you can't understand the requirements of God's word?—Say not so, for surely you understand what it means, when it says, repent: you know what repentance is, for you have experienced it, time and again, when you have disobeyed your parents, or when you have injured, by some bad action, the feelings of your friends and companions.

For instance, when you have, contrary to your mother's advice and command, committed some naughty act, how sorry have you felt, how deeply pained for this transgression. You have felt as if you would willingly drop upon your knees before her, and humbly beg her pardon. Now, you was not thus grieved because you feared punishment: it was not the rod which caused your tears to flow. It was the thought that by your wickedness you had pierced the heart of your mother. This was repentance.—Now God, my young friend, hath bestowed upon you all the blessings which you here enjoy. Every thing, which you receive, both of a temporal and spiritual nature, cometh down from his bounteous and liberal hand. He hath been much kinder to you than it is possible for an earthly parent to be; and yet you have sinned against him, you have disobeyed his commandments, you have broken his laws, and incurred his righteous indignation. When this is the case, can you not exercise this same repentance towards God? You repent of doing wrong towards a father or mother:—oh, then, repent of your sin against that holy Being, whose providence over you is ever the same, to do you good.

Do you tell me, you do not understand what faith is? You are, my young friend, mistaken about this; for you certainly do understand what faith is. When your father promises that he will give you a present upon a certain day, you believe that it will be so—you restlessly look forward to that day—you wish to hasten the flight of time, and you just as much expect your present, as that the day will arrive. Now, this is faith. It is implicit faith in your own father. Now, exercise this same faith towards your heavenly father, and you exercise the faith of the Gospel of Christ. Will you say, then, that you are *too young* to be a partaker of this repentance and faith towards the author of your existence? Make this excuse no longer, but remember that you are not *too young* now—even *now*, this present time, to leave the path of sin and iniquity, that hard way which leadeth down to death, and to serve with your whole heart and soul, the "Father of your spirit," the "Maker of your body," and the "Giver of every good and perfect gift" which you here enjoy. You say you are *too young* to become pious: you are not *too young* to disobey God; why, then, I ask, *too young* to obey him? You are not *too young* to serve him who labors night and day, for no other purpose than to cheat your soul out of everlasting happiness; why, then, *too young* to serve him, who wishes your soul to be saved, and to enjoy blessedness forever? You are not *too young* to love your parents your connections, your friends; why, then, *too young* to love that Saviour, who "sticketh closer than a brother?" who is more than father and mother and all earthly friends,—yea, who hath died, who hath poured out his life blood that you might be saved? You are not *too young* to love the world, and its pleasures and joys, and amusements; why, then, *too young* to love holiness and its heavenly train of joy and glory? No, you are not *too young* to fix your affections upon the perishable things of this earth, things which can afford you neither happiness here, nor joy in the world beyond the grave; why are you *too young* to give those affections to God, the centre of life and light, from whence all our real pleasure comes?

My friend, young as you are, you are not *too young* to die, and many children, not older than yourself, are every day going back to the dust from whence they were taken. You, too, notwithstanding you are now healthy, vigorous, and apparently likely to live many years, tomorrow may be cold and still, in the icy arms of death. I wish you to remember this; and if God should call you this night from time to eternity, if (and perhaps he will) should you be willing to tell him that the reason why you did not love and serve him was, that you were *too young?* I beseech you to think again, about this excuse—to offer it no more—but *now*, while you are in life and health, while it is a day of salvation, while the gates of mercy are open, turn unto that God, who hath declared that he will have mercy upon you, and abundantly pardon: say no longer, I am *too young* to be pious—but now, in thy youth, *remember thy Creator.*

Filial Piety.

About twenty years ago, an officer of the guards being in Essex, England, on a recruiting party, he made a short stay at Chelmsford, where he picked up a number of recruits. The evening before they left the town, a tall youth, with an open, honest face, offered himself. At the very first sight, the captain wished to have this young fellow in his company. He saw him tremble when he made the offer to enlist. Thinking that it arose from bashfulness and fear, the captain began to encourage him. "Ah, sir, (replied the young man) do not think that my confusion springs from such feelings. It is only from the dread of being refused. You perhaps wont accept of me; and should this be the case, I am undone." The captain assured him he was ready to enlist him, and asked his terms. "I cannot propose them without trembling; (answered the youth; I am young—you see my size. I am able in every respect, and willing to serve his Majesty: but an unhappy affair obliges me to stand upon terms that you will think too high: but I cannot make them less: I cannot enlist under ten guineas; and you will break my heart, if you refuse to take me on those terms."

"The sum is large, I own (said the officer) but I like you; and as you seem willing, I shall not stand haggling about the money—there it is. The sergeant will see you properly attested, and you must be ready to march at an hour's notice." The youth readily signed his certificate, and was as thankful to receive the ten guineas, as if it had been given him as a present. He then begged the captain to allow him to go upon an important errand, and promised to return to his quarters without delay. The captain being curious to know what he was about, watched the way he went, and saw him run to the county gaol. His haste prevented his observing that the captain followed him.—The moment the door was opened, he said to the gaoler, "here is the debt and costs in the action, on which my father has been arrested. I put it in your hands: conduct me to him, that I may have the pleasure of setting him free." The officer stopped a moment, that the youth might have time to reach his father alone; and then entered the prison. He saw the youth clasped in the arms of an old man. The officer moved to compassion, advanced to the old man, saying "comfort yourself—I will not take your son from you. He is free as well as you:—there is his discharge."

The father and son were quite overcome; but the latter declined the kind offer. The youth served the usual time, and always saved something from his pay, which he sent to his father: and when he got his discharge he returned home, and has ever since maintained the old man by his labor.—*Child. Friend.*

[From the N. Y. Observer.]

The Deaf and Dumb, and the Blind.

On Thursday evening, of last week, a meeting was held in the Chatham street Chapel, in behalf of this unfortunate but exceedingly interesting class of the community. The interest felt for them was seen in the fact that before the hour of commencing, the house was completely filled, and many were compelled to retire, after endeavoring in vain to gain admittance. Nearly one hundred and forty mutes seated in the orchestra, whose eloquent countenances told as language cannot tell, the emotions that filled their minds, together with the blind, feeling their way about, was a sight most beautiful and affecting. The exercises were introduced with prayer, by E. Mason, V. D. M., of this city, and a brief address from Mr. Peet explaining the method of communicating ideas to mutes, and the teaching of them to express these ideas in written language. The mutes themselves were then called up, and illustrated, what in theory had just been explained, in the most satisfactory manner. Words were given by the audience, to be defined, to be incorporated in sentences and in one instance an anecdote was related, which being communicated to the mutes, by the Principal, in the language of signs, was written out by them. The facility with which communication of thought is thus carried on between those who speak and the mute, is truly astonishing. And the aptness and even depth which the mutes manifested, was equally surprising and delightful. The word "Jesuitical" was proposed by one of the audience:—among the answers was the following:—"Those who teach a religion, which they know is not true, are Jesuitical." What keeps the planets in their orbits? "The attraction of the sun." What is Justice? "It is the acting according to what is right." "It is the abstraction of right." They were directed to write out the following thought. The gentleman who sits in the pulpit with a cane in his hand, is Gov. Dunlap of Maine. One of the pupils added the following query: "Is he a whig or a tory?" That these children of misfortune can be raised by any process, be it ever so difficult, from their native solitude, to usefulness in society, and especially that they can be made acquainted with the great truths of our holy religion, and the duties which they owe to Him who is the source of all good, is matter of the most devout thanksgiving. The *Blind* were next introduced: two little girls, sisters, and a boy, pupils of the New-England Institution in Boston. Their performances were prefaced by a few remarks from Dr. S. G. Howe, principal of the Institution. They were examined in geography, astronomy, arithmetic, English and French music.—Their reading materials must, of course, be addressed to the touch. Books, maps, globes, &c. are prepared with raised letters, by means of which they are able to read with astonishing facility. One of the girls took a copy of the New Testament in French, and read passages as pointed out by the audience, while the boy translated sentence by sentence. Questions in geography and arithmetic were proposed and answered sooner and more correctly than could have been done by most of the spectators.

"Then came music, and the sweet voices of the girls, joining with the clear notes of the boy who accompanied himself on the piano, filled the house and drew tears from many an eye. They were, however, tears of delight, for the songs of the blind were cheerful,—their elastic movements, their clear bright cheeks, and their sprightly voices, showed how happy they really were.

But the most interesting part of the exhibition was to come; the dumb had been taught to speak by signs and the blind to read by the touch—how were they to converse together? The blind girl held up her hand, the dumb watched every finger, every joint, every movement, and turning to their slates, wrote rapidly the words she had been spelling! Glorious triumph of humanity—the blind talking to the deaf! A greater followed—a deaf girl approached the blind one—she held out her hand, and the other feeling of it, examined every letter as it was formed, spelled the words, and read on the fingers of the dumb, as it were in a book, with moveable type, and repeated aloud what she read. This double victory over apparently insurmountable obstacles was truly beautiful, to witness the deaf who have no audible language, talking to the blind who can see none of their signs. We believe it has never before been attempted at any public exhibition, and the breathless silence which pervaded the church, the intense interest depicted on every face of that vast audience, showed how great was their interest and their delight."

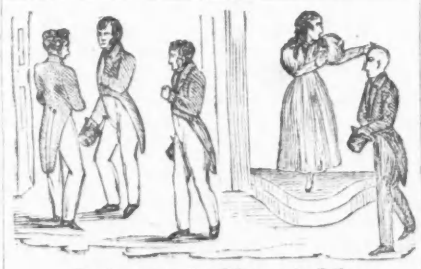
The American and Massachusetts Bible Societies have appropriated $1500 toward printing the New Testament for the Blind, and the American Tract Society have given $500 to print Baxter's Call. A library for the blind, is very much needed, and the purpose of Dr. Howe in visiting this city, it is hoped may not be disappointed. The exercises of the evening were closed by the recitation of the Lord's Prayer by one of the female mutes, interpreted to the audience by Mr. Peet. The Blind then sung the Prayer, the boy accompanying on the Piano. The whole exhibited a triumph of humanity over obstacles which are but lightly appreciated, highly creditable to those immediately concerned, and which should call forth the warmest support of the public generally,

"Till e'en the deaf shall hear,
Till e'en the blind shall see,
Till e'en the dumb shall speak."

The Sinews of War.

The New-York Observer is publishing, in a series of numbers, sketches by the Rev. Dr. Humphreys, of his tour in Europe.—Among other things described, is the celebrated "Woolwich Arsenal." The Doctor says: A glance at the main arsenal, from the heights on which the barracks stand, shows you that it is an immense establishment; but so much of it is concealed by the high wall around it, that you can form no adequate conception what a fearful magazine of human slaughter it is, till you are admitted within the enclosure. You had expected to see several hundred, or possibly, some two or three thousand pieces of cannon, large and small. But instead of this you behold acres and acres of ground, covered with field pieces, and howitzers, and mortars, lying in rows, side by side, as near to each other as they can be placed, with just room enough between the rows for one man to walk, in taking care of them. I shuddered, says the Doctor, as I passed along, and thought, how all these open-mouthed instruments of death might, and probably would, be employed; and coming up to a small train of fine brass pieces, which were taken at the battle of Waterloo, I asked an officer of rank, who was standing by, how many cannon there were in the arsenal. "*Twenty-seven thousand*," he replied coolly. So ignorant was I, in these matters, that I had hardly supposed there were so many in the whole British Empire. Yet here there were before my eyes *twenty-seven thousand* pieces of ordnance, in this single enclosure—all now reposing peacefully in their places, but ready to be waked up at any moment.

It is said, that when the allied sovereigns visited this arsenal, after the fall of Napoleon, they could not at first believe their own eyes. They suspected that their royal host of England intended to amuse them with the cheap deception of *wooden* imitations, till the ringing of the metal brass convinced them that it was no ostentatious pageantry by which they were surrounded. Within this dread enclosure, too, there are no less than two millions of bomb-shells and cannon balls, all neatly painted and piled up; and in one of the buildings, ten thousand sets of artillery and dragoon harness, which may be put in requisition at an hour's notice.



Johnson's Vegetable HAIR OIL.

A BEAUTIFUL head of hair has always been considered one of the greatest ornaments ever bestowed by nature upon the human frame, and indispensably necessary to the perfection of personal beauty. It is a common complaint among young persons that their hair is falling off, or becoming dry and unhealthy, this may be owing to the application of improper and injurious oils, or to the entire neglect of the hair.—Without proper attention, diseases of the hair will arise, which are often found to occasion thinness, falling off, and sometimes total baldness. For these evils, and the inconveniences necessarily attending them, Johnson's Vegetable Hair Oil will be found an almost infallible remedy. This Oil was tried in many cases of baldness, thinness and falling off of the hair, before it was offered to the public, and in nearly every instance its beneficial effects have been realized to admiration. It has in many cases been known to produce a new and beautiful growth of hair on heads which were bald; and it will always check that falling off which so frequently occurs. In cases where it becomes dry and ceases to grow, this oil will very soon render it healthy and produce a rapid and beautiful growth without the least injury to the head; nor does any falling off follow after using it.—That loss of hair which so frequently takes place after sickness may be easily prevented by using this Oil. In short no Oil has ever been offered to the public that gives such universal satisfaction, and stands the test of experience like *Johnson's Vegetable Hair Oil.*

For sale by EDWARD BRACKETT.
Concord, June 3, 1836. 3m—15

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Dealer in
CROCKERY,
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WINDOW GLASS, PAPER HANGINGS &C.
No. 1.
Low's Brick Block, Concord, N. H.
June 18, 1836.

☞ **NEW WORKS.**—"Evils of Slavery and the Cure of Slavery;" "Authentic Anecdotes of American Slavery" and "Anti-Slavery Catechism." These little works are from the pen of Mrs. CHILD, and well calculated for distribution. The two former are fifty cents a dozen. The latter ten cents each. For sale at the depository connected with this office.

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☞ The above are for sale at the Anti-Slavery Office, Low's Building, (third story) opposite the Post Office.

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JACOB PERKINS, Agent.
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Brackett's Patent Universal Panacea.

FOR the cure of ring-worms, cancers, scald head, salt rheum, pimples, humors, or any eruptions of the skin.
This Panacea may be safely used by any person whatever without any fear of striking the humors to the stomach, and can be relied on as a safe and sure remedy for all diseases of the skin.
This certifies that I have been afflicted with a humor on my face and head for five years; which has been called by some a Ringworm, Leprosy, &c; and after trying numerous prescriptions, all to no effect, I made use of one bottle of Brackett's Universal Panacea, and found I had obtained an effectual remedy. N. WHEET.
Concord, Jan. 6.
This may certify that having been afflicted for eight months or more with what is called Ring worm, and after having made use of many remedies in vain, I applied to Mr. Brackett, and after using his Universal Panacea for a short time I received an entire cure.
CHARLES MOODY
Numerous testimonials might be published of the efficacy of this Panacea, but we subjoin only the names of a few who have used the article in this town.
Dr. NATH'L WHEET.
WM. RICHARDSON.
MICHAEL BLAKE.
HORATIO HILL.
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CHARLES MOODY.
The above valuable article may be had of the Manufacturer, GEO. BRACKETT, perfumer, or of J. C. EMERSON & CO. Druggist, at the sign of the Big Mortar, Concord, N. H.
PRICE—75 cents per bottle,
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